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CANADIAN MULTICULTURALISM

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CANADIAN MULTICULTURALISM

ISSUE DEFINITION

Multiculturalism is an ideal for many modern democracies, involving, as it does, official recognition of the diverse cultures of a plural society. It is based on three principles: we are all ethnics (equality); all our cultures deserve respect (dignity); and cultural pluralism needs official support (community).

Social scientists use the term ethnicity to describe social differences based on race, kinship, religion, language, modes of livelihood, region of origin or habitat, and institutions. Since we are all differentiated from one another on the basis of some of these factors, we may all be described as ethnics. Therefore, cultural diversity, like individual differences, must be accommodated within our framework of political freedom. Our democratic ideals support this accommodation, our plural society requires it, and our new Canadian Constitution mandates such recognition of our multicultural heritage.

Expressing approval for the principles of cultural equality and dignity is a good start to supporting multiculturalism, but it is only a start. The community must commit resources to promoting cultural pluralism if it is serious about the importance of this principle. Some question whether cultural retention and enhancement are appropriate goals when our society is simultaneously faced with serious economic and ecological problems. The answer is that the political agenda can accommodate whatever issues the public values. A priority for a growing segment of our population has become the maintenance of cultural identity. The policy of multiculturalism is a response to that concern, and, judging from its widespread acceptance, it represents one thrust of public policy which has solid electoral support.

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BACKGROUND AND ANALYSIS

Canadian multiculturalism has gained this widespread acceptance only quite recently. Although Canada has been, throughout its history, both multi-ethnic and multicultural, it has not always been tolerant of its minorities. For instance, the large numbers of Eastern European immigrants who were brought in to settle the Canadian Prairies in the late nineteenth and early twentieth centuries were expected to conform to the dominant Anglo-Saxon culture as quickly and as thoroughly as possible.

A. Immigration and Multiculturalism

The origins of Canada's multiculturalism policy can be traced to two sources, one demographic and the other political. A demographic transition began in the post-World War II era with the 1947 decision to open Canada to immigration from throughout the Commonwealth. Prior to that, during the two World Wars and the intervening depression, Canada's borders had been virtually closed except to those of northern and western European ancestry.

Until 1967, Canada's immigration laws were still somewhat restrictive in terms of race, and between 1947 and 1967, most non-British and non-French immigrants to Canada came from southern and eastern Europe. After 1967, racial exclusion was eliminated from Canadian immigration law, and an ever-increasing influx of immigrants from the Third World began. Subsequently, immigration composition has changed significantly, in terms of both source areas and languages spoken. In 1968, when the new immigration law came into effect, combined immigration to Canada from Africa, Asia, and the Caribbean comprised 20.5% of the total. At the same time, immigration to Canada from Australia, Europe, Great Britain and the United States amounted to 77.9% of the total. By 1984, immigrants from Africa, Asia, and the Caribbean constituted 62.5% of the total, while immigrants from Australia, Europe, Great Britain and the United States represented only 32.1% (see Table 1). Similarly, the official languages skills of immigrants have also changed, although not so dramatically; in

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1968, 38.7% of the total did not speak either English or French, while, in 1984, this was true of 47.0% of the total (see Table 2). This demographic transition in the composition of immigration to Canada means that the concept of a cultural mosaic is being increasingly transformed from rhetoric into reality. If multicultural immigration continues, as most expect it will, this trend toward ethnic diversity will be further consolidated.

B. Canada's Ethnic Composition

The 1986 Census showed regional differences in the distribution of Canada's various ethnic groups. Asians were more likely to live in Ontario and British Columbia than in the Maritime provinces or Newfoundland, while 85% of Blacks lived in Ontario and Quebec. Those of European ethnic background were predominant in all provinces.

The 1981 Census was the first to accept more than one ethnic origin for each individual, but the 1986 Census was the first to ask Canadians to provide as many origins as applied. In 1986, 28% of Canadians gave more than one ethnic origin, as compared with over 11% in 1981 (see Figure 2).

In 1986, 72% of Canadians (18,035,665) reported one ethnic origin, while 17% (4,276,520) reported two, 7% (1,721,955) reported three and 4% (987,875) reported four or more.

There were considerable regional variations in the percentage distributions of single and multiple ethnic origin responses. In 1986, for example, 7% of respondents in Quebec gave a multiple response, while in Yukon 45% and in Alberta 41% did so.

The level of multiple response in many ethnic groups was substantial. For example, 81% of all Irish responses and 78% of all Scottish responses were multiple. This pattern was also evident for many of the northern, central and eastern European groups, in which the percentage giving multiple responses was often greater than 50%. For example, 56% of Ukranian, 60% of Dutch and 64% of German responses claimed multiple ethnic origin.

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TABLE 1

PERCENTAGE OF TOTAL IMMIGRATION FOR SELECTED YEARS

Major Source Areas	1968	1970	1975	1980	1984
Africa	2.7%	1.9%	5.3%	3.0%	4.0%
Asia	12.6%	13.6%	25.2%	50.0%	47.5%
Caribbean	4.2%	8.2%	4.6%	5.2%	6.4%
Third World Total	20.5%	27.0%	47.2%	62.0%	62.5%
Australia	2.6%	3.0%	1.1%	1.0%	0.6%
Europe	33.6%	31.1%	20.2%	16.0%	17.9%
Great Britain	20.6%	17.9%	18.6%	12.8%	5.8%
U.S.	11.1%	16.6%	9.6%	6.9%	7.8%
Industrialized World Total	77.9%	68.6%	49.5%	36.7%	32.1%

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TABLE 2

PERCENTAGE OF TOTAL IMMIGRATION FOR SELECTED YEARS

Knowledge of Canadian Official Languages	1968	1970	1975	1980	1984
English	51.3%	60.7%	60.5%	41.0%	44.0%
French	6.3%	3.9%	4.9%	4.1%	5.1%
English and French	3.7%	4.1%	2.9%	3.0%	3.9%
Neither	38.7%	31.3%	31.7%	51.9%	47.0%

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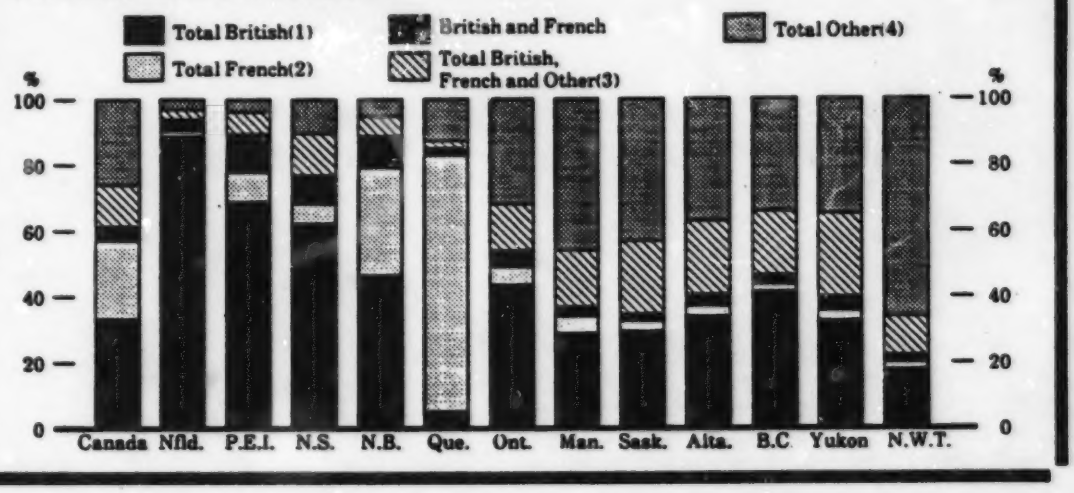
FIGURE 1

Figure 1
Proportion of Population Giving Total British, French, British and French, British, French and Other, and Other Ethnic Origins, Canada, Provinces and Territories, 1986



(1) Total British: Includes single origins English, Irish, Scottish, Welsh, British, n.i.e., Other British, and the British Only multiple.
(2) Total French: Includes single origins French, Acadian, French Canadian, Québécois, and the French Only multiple.
(3) Total British, French and Other: Includes British and Other, French and Other, and British, French and Other.
(4) Total Other: Includes single origins other than British and French, and multiple origins that exclude British and French.

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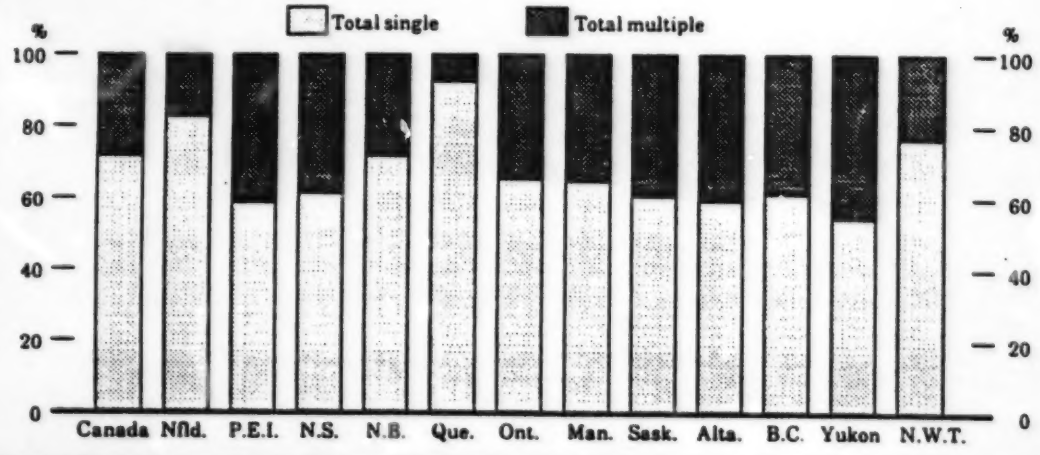
FIGURE 2

Figure 2
Proportion of Population Showing Single and Multiple Ethnic Origin Responses, Canada, Provinces and Territories, 1986



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On the other hand, members of ethnic groups which have immigrated to Canada in large numbers since the last census were more likely to report a single ethnic origin. For example, only 7% (2,020) of Koreans, 12% (1,425) of Cambodians (Kampuchians), 13% (13,780) of Filipinos, 15% (2,420) of Iranians, and 16% (9,980) of Vietnamese gave multiple responses.

According to Statistics Canada, 25% of all Canadians reported ethnic origins other than British or French (see Figure 1), in 1986. Of these, 63% were of European background, 10% Asian, 6% South or West Asian (Middle Eastern), 6% Aboriginal, 3% Black, and 2% Other. Ten percent reported a multiple ethnic origin that did not include British or French.

There was considerable regional variation in the non-British and non-French population. For example, the Northwest Territories had the highest level (64%) due largely to its substantial aboriginal population, while Newfoundland had the lowest (2%). In both Manitoba and Saskatchewan more than 40% of the population reported some non-British or non-French origin.

C. Multiculturalism Policy Formalized

Besides the demographic change in immigration composition, the other important contributor to the creation of Canada's Multiculturalism Policy was a political initiative, the Royal Commission on Bilingualism and Biculturalism. Established in 1963, the "Bi and Bi Commission" was originally intended to review the status of the two founding peoples (the British and the French). As an afterthought, a directive was given to examine "the contribution made by other ethnic groups to the cultural enrichment of Canada and the measures which should be taken to safeguard that contribution."

During the public hearings conducted by the Commission, outspoken representations from groups with non-British and non-French heritage insisted that their status within Canadian society must be recognized and respected. The Commission responded by affirming that in a democracy like Canada, all "members must always enjoy the right - a basic

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human one - to safeguard their languages and cultures," and, further, that "their presence facilitates communications between Canada and the rest of the world. Their cultural values find expression not only in popular tradition, but also in the arts and letters."

In 1971, the federal government responded by committing Canada to a multicultural policy within a bilingual framework. In a statement in the House of Commons, the Prime Minister noted that, "although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other." This was the first formal recognition of the first two principles of multiculturalism - that we are all ethnics and that all our cultures deserve respect.

The Prime Minister went on to say, "the Government will support and encourage the various cultures and ethnic groups that give structure and vitality to our society. They will be encouraged to share their cultural expression and values with other Canadians and so contribute to a richer life for us all." This was the first formal acceptance of the third principle of multiculturalism; that is, that cultural pluralism needs official support.

An operational Multiculturalism Directorate was set up in 1971, in the Department of Secretary of State, to implement the government's multicultural policy and programs. In November 1972, a junior Minister, the Minister of State for Multiculturalism, was appointed to act as an advocate for multiculturalism and a spokesman for the government's multiculturalism policy. Shortly thereafter, in May 1973, the Canadian Consultative Council on Multiculturalism (later renamed the Canadian Multiculturalism Council) was set up to provide confidential advice to the Minister on multicultural issues.

In 1977, Parliament passed the *Canadian Human Rights Act*, establishing the Human Rights Commission. The Commission began formal operations once the Act was proclaimed on 1 March 1978. The legislation empowers the Commission to receive and investigate complaints of discrimination, settle or resolve cases where discrimination has occurred and, finally, to develop and promote an educational program to combat discriminatory practices. The Commission is independent of a current government and reports to Parliament rather than to a particular minister.

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In 1985, the government established a House of Commons Standing Committee on Multiculturalism, to act as a forum for ethnic community representations, and to review the government's progress in implementing multiculturalism policy.

D. The Charter and Multiculturalism

Canada is a signatory of the 1948 United Nations Universal Declaration of Human Rights, which upholds a wide range of cultural freedoms and rights, as well as of the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights. Canada also enacted the 1960 Canadian Bill of Rights, which spelled out many of the "human rights and fundamental freedoms" that had traditionally been of concern to minority and ethnic groups. Nevertheless, none of these commitments was regarded as adequate to guarantee the cultural diversity and autonomy which the principle of multiculturalism implied.

Hence, when the prospect of patriating the Constitution arose, lobbying efforts began to ensure the inclusion of a multiculturalism clause. As eventually proclaimed by Her Majesty the Queen on 17 April 1982, the *Charter of Rights and Freedoms* guaranteed to Canadian ethnic groups that:

> 15.(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
>
> (2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are distinguished because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

As well as these specific guarantees of rights, Canada's ethnic diversity is also protected by the presence of a later clause concerning the interpretation of the entire Charter.

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> 27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

The entrenchment of these principles in the Canadian Constitution, however, is really only the beginning of the relationship between multiculturalism and the Charter of Rights and Freedoms. The application of the law, its administration and enforcement will all depend on judicial interpretation and legal precedents over the coming years.

Of foremost concern in this regard is the so-called Reasonable Limits clause in section 1:

> The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Conceivably this clause could be used to continue what some regard as the court's tradition of passive restraint, resulting perhaps in reluctance to fulfil the full range of promised guarantees to ethnic groups. On the other hand, the Reasonable Limits clause could encourage politicians to frame more precise statutes, which then could be effectively enforced on behalf of ethnic and minority groups. Of course, the interpretation of section 1 will be influenced by the presence in the Charter of section 27. We can only wait for the forthcoming judgments to set the trend.

Another part of the Charter, which may have an equally significant impact on ethnic and minority rights, is known as the Notwithstanding clause:

> 33.(1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this Charter.
>
> (3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.

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(4) Parliament or a legislature of a province may re-enact a declaration made under subsection (1).

It is possible that section 33, which allows Parliament or provincial legislatures to opt out of some key Charter rights, may have deleterious consequences for ethnic groups or other minorities, exposing them to the political will of an unsympathetic majority. Hence, legislators may not necessarily be any more reliable guardians of ethnic and minority rights than judges have been, albeit for different reasons.

Given the Reasonable Limits and the Notwithstanding clauses, ethnic and minority groups feel they are only likely to continue to enjoy the benefits of the Charter's rights and freedoms if they remain vigilant about exposing infringements, and if they actively seek remedies from both judges and politicians. Opportunities for this are sure to arise continually.

E. Provincial Multiculturalism Policies

Like ethnic distribution, the development of multiculturalism policies varies significantly from province to province. Central Canada (Ontario and Quebec) has received over half of the recent Third World immigrants, the majority of whom have settled in urban areas. Both provinces have responded to the needs of ethnic minorities by formulating elaborate policies and funding extensive multicultural and intercultural programs. Both provinces also subscribe to principles which proclaim equality of status and rights of access to programs for all their residents.

Ontario's Ministry of Citizenship and Culture, with three functional branches, is the key program delivery agency for that province. The Newcomer Services Branch facilitates settlement and integration of newcomers; the Citizenship Development Branch fosters a climate of mutual understanding and respect among all Ontario residents; and the Native Community Branch works with Native communities to encourage self-reliance and participation in the life of the province. Ontario also has a 60-member Advisory Council on Multiculturalism and Citizenship, and a Human Rights Commission which adjudicates in cases of alleged discrimination.

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Quebec's ministère des Communautés culturelles et de l'Immigration is the key program delivery ministry for that province; its three objectives consist of preserving cultural diversity, promoting greater community tolerance, and achieving equality for all. Quebec has a 15 member Conseil des communautés culturelles et de l'immigration, and a Commission des droits de la personne du Québec (Human Rights Commission).

Atlantic Canada has received a smaller percentage of recent immigration than either Central or Western Canada, and its proportion of residents with heritage other than British or French is smaller also. Of Atlantic Canada's provinces, only New Brunswick and Prince Edward Island have policies and programs dedicated specifically to multiculturalism, and PEI's are so new that their details and impact are not yet known. New Brunswick's list of multicultural objectives represents a fully elaborated commitment to equal status and program access, but the machinery of government for program delivery is only now being put into place: a Ministerial Advisory Committee has been established, and programs are being developed. One feature which each of Canada's Atlantic provinces does possess is a Human Rights Commission.

Western Canada received the bulk of the turn-of-the-century wave of non-British and non-French immigration, and continues to accept a significant proportion of such arrivals. On 6 March 1987, Alberta, whose multicultural policies are the most developed in Western Canada, became the first province to establish a Department of Culture and Multiculturalism. Like Alberta, Manitoba and Saskatchewan have produced statements declaring equality of status and guaranteed access to their facilities for people of all cultures; both have a key delivery ministry for their programs for cultural retention and enhancement. Alberta, Manitoba and Saskatchewan each have an Advisory Council, and a Human Rights Commission. British Columbia's multicultural policies are the least developed in Western Canada. This province has no list of principles or enabling legislation, and has recently abolished its Human Rights Commission and replaced it with a smaller structure, the Human Rights Council.

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F. Recent Federal Policies and Activities

In July 1991, the new Department contracted with the Angus Reid Polling Agency to conduct a survey of Canadian public opinion on ethnic issues. The data from that survey are currently being analyzed, and the results will be released in the next few months. Also during July, the Minister of Multiculturalism and Citizenship announced the creation of a chair of ethnic studies, devoted to the theme of Canadian Black Studies, at Dalhousie University in Nova Scotia.

As a result of policy development on the National Police Minority Action Plan within the Department, the Minister arranged for the establishment of a National Police Race Relations Centre at the RCMP Police College in Ottawa. A press release on the details of this new organization was sent out in the first week of September 1991. Another chair of ethnic studies, to be shared between the University of Quebec at Montreal, and Concordia University, was also announced in September. It will focus on Ethnic and Racial Studies.

A joint committee to study racial tensions in the Halifax Area was struck between the federal government, the Nova Scotia government, and the Halifax municipal government. During the second week of September 1991, it presented a report to which the federal government is expected to respond within 30 days.

PARLIAMENTARY ACTION

A. Special Committee on Visible Minorities

On 13 December 1983, the House of Commons, by Order of Reference, set up a seven-member, all-party task force, the Special Committee on Participation of Visible Minorities in Canadian Society. The Special Committee was ordered "to seek positive and constructive ideas and models pertaining explicitly to ameliorating relations within Canada between visible minority and other Canadians." The Special Committee held public meetings across Canada, and issued a report of its findings, entitled *Equality Now!*, on 8 May 1984.

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This document subsequently gained recognition as an exemplary discussion of the problems of visible minorities in Canada. To foster equality between these minorities and the larger Canadian society, the Special Committee made 80 recommendations in the areas of social integration, employment, public policy, justice, the media, and education. To Parliament itself, the report suggested the establishment of a Ministry of Multiculturalism and an associated House of Commons Standing Committee.

B. Proclamation of Second Decade for Action to Combat Racism and Racial Discrimination

On 21 March 1986, Prime Minister Brian Mulroney signed a Proclamation of the Second Decade for Action to Combat Racism and Racial Discrimination. This called upon "all Canadians to participate in the celebration of the Second Decade by intensifying and extending their efforts to ensure the rapid eradication of racism and racial discrimination and the realization of mutual understanding, respect, equality and justice for all Canadians."

C. Report of the Standing Committee on Multiculturalism

In June 1987, the House of Commons Standing Committee on Multiculturalism, established by an Order of Reference in June 1985, published its first major public report; it was entitled "MULTICULTURALISM: Building the Canadian Mosaic." This followed a series of committee hearings where spokespersons from ethnocultural communities and representatives of multicultural organizations, presented their views.

The report made four main recommendations: (1) the enactment of a *Multiculturalism Act* to formalize policy and to spell out the government's objectives for multiculturalizing federal institutions; (2) the creation of a full-fledged Multiculturalism Department and the appointment of a full-time Multiculturalism Minister to administer the Act and implement the respective programs; (3) the appointment of a Multiculturalism Commissioner to monitor the federal government's performance on multiculturalism policy and report to Parliament; and (4) a bigger budget (increases of 25% a year for at least the next four years) so that multiculturalism would have official support to demonstrate the seriousness of the government's commitment.

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D. Bill C-93 *(Canadian Multiculturalism Act)*

In December 1987, the Government both responded to the June Report of the Standing Committee on Multiculturalism and gave first reading to Bill C-93, its proposed *Canadian Multiculturalism Act*. The substance of the Government's Response was that it accepted the need for a multiculturalism statute, but rejected the Committee's recommendations for creating a full-fledged Department of Multiculturalism, establishing a Multiculturalism Commissioner, and appointing a full-time Minister of Multiculturalism.

Bill C-93 itself would give a legislative base to existing federal multiculturalism policies and programs, and contains a commitment to encourage multiculturalism in the public service and the wider society.

In May of 1988, the government did increase funding support for multicultural programs by the amount recommended in the Committee Report. An additional 23 person-years were also allocated.

Between 29 March 1988 and 16 May 1988, the Legislative Committee on Bill C-93 heard from the Multiculturalism Minister and 14 other witnesses. Thereupon, minor changes were proposed, and Bill C-93 was reported back for final deliberations. The House amended and passed the bill on 12 July 1988, whereupon it was sent to the Senate. The Senate completed passage on 19 July 1988, and the *Canadian Multiculturalism Act* was given Royal Assent on 21 July 1988.

E. Subsequent Developments

On 15 September 1988, the Prime Minister's Office announced the government's intention to create a new full department of Multiculturalism and Citizenship, pending passage of the appropriate enabling legislation. In the meantime, *de facto* unification proceeded under Orders in Council which authorized the Minister to assume the joint duties under the *Canadian Multiculturalism Act* and the *Citizenship Act*, and for the relevant sections of the public service to abide by the departmental provisions of the *Financial Administration Act* and the *Public Service Employment Act*.

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Staffing and program development for the new department began in the fall, shortly after the Prime Minister's announcement. On 18 May 1989, Secretary of State Gerry Weiner introduced Bill C-18, the Department of Multiculturalism and Citizenship Act, to create the new department. The terms of the Act are purely organizational: it outlines the Minister's responsibility in administering that department, it reassigns to it staff from Secretary of State, and it amends supporting legislation to achieve consistency with other statutes and agencies.

The government announced a settlement of the Japanese redress issue on 22 September 1988. The settlement package included $21,000 for each of the surviving internees, $12 million for a Japanese Community Fund administered by the National Association of Japanese-Canadians, and $24 million for a foundation on race relations. The Japanese-Canadians had also asked for repeal of the *War Measures Act;* partly in response to these demands, it was replaced by the newly passed *Emergencies Act* during the summer of 1988.

As part of the settlement, legislation is to be passed during the new Parliament to create a Race Relations Institute, to promote understanding and harmony between racial minorities and the mainstream society. Complementing this development will be the establishment of a Heritage Languages Institute, to promote the acceptance and use of non-official languages in Canada, as facilitated by a forthcoming Heritage Languages Bill.

After the 1988 federal election, the government consolidated a number of House of Commons Committees, both to save money and to expedite business. Various ethnic communities and multicultural organizations, however, expressed displeasure with the decision to group Multiculturalism and Citizenship with Culture and Communications. Apparently these objections eventually proved persuasive, and just before the 1989 summer recess, the Government House Leader, Mr. Lewis, announced the government's intention to create a full-fledged Standing Committee on Multiculturalism and Citizenship when the House of Commons reconvened in the fall.

When the House resumed sitting in the fall, the Standing Orders were revised to permit the creation of a distinct Committee on

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Multiculturalism and Citizenship. The new Committee held its first meeting on 18 October 1989, at which time Gus Mitges was elected Chairman, and Jean-Pierre Hogue, Vice-Chairman. The major upcoming item on the Committee's agenda in 1990 will be the first Annual Report on the implementation of the *Canadian Multiculturalism Act*, due to be tabled in Parliament in February 1989. Meanwhile, the Committee will spend some time acquainting itself with the issues within its mandate, particularly the Citizenship Program, and the Race Relations Program.

Bill C-18, the Department of Multiculturalism and Citizenship Act, received second reading on 13 October 1989 and was referred to a Legislative Committee with Robert Corbett as Chairman. That Committee began its schedule of consultations with a presentation from Secretary of State the Hon. Gerry Weiner, and continued hearing selected witnesses from among those who responded to the Committee's media releases and invitations. On 18 December 1989, the bill was amended in Committee and on 11 May 1990 third reading in the House was completed. On 17 January 1991, it was adopted in the Senate and received Royal Assent on the same date.

Bill C-37, the Canadian Heritage Languages Insitute Act, was given first reading on 27 September 1989. This bill proposes the establishment of a Heritage Languages Institute in Edmonton, with the purpose of developing national standards for teacher training and curricula content for ethnic minority languages classes in Canada. On 9 May 1990, Bill C-37 was referred to Legislative Committee for clause-by-clause examination; the committee tabled its report on 13 June 1990. After being passed by the House on 19 October 1990, the bill was passed by the Senate and received Royal Assent on 31 January 1991.

Bill C-63, the *Canadian Race Relations Foundation Act*, was given first reading on 1 February 1990. This bill proposes the creation of a Race Relations Foundation in Toronto, with the purpose of helping to eliminate racism and racial discrimination through public education. The Government of Canada undertook to establish this Foundation as part of the Japanese-Canadian Redress Settlement. On 29 May 1990, Bill C-63 was referred to Legislative Committee for clause-by-clause examination. It was

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passed in the House on 14 December 1990 and in the Senate on 31 January 1991 after which it received Royal Assent. Subsequently, as part of the Cabinet shuffle of 21 April 1991, Gerry Wiener was appointed as the first Minister of the new Department of Multiculturalism and Citizenship.

CHRONOLOGY

1947 - Canada opened the door to Third World immigration from the Commonwealth.

1960 - Parliament passed the *Canadian Bill of Rights*, which prohibits discrimination by reason of race, national origin, colour, religion or sex.

1963 - Royal Commission on Bilingualism and Biculturalism received its mandate.

1967 - Racial exclusion provisions were removed from Canadian immigration law.

1971 - Federal government announced multiculturalism policy within bilingual framework.

1972 - First appointment of a (junior) Minister for Multiculturalism.

1973 - Canadian Consultative Council on Multiculturalism (later renamed Canadian Multiculturalism Council) established as advisory body to Minister.

1977 - Parliament passed the *Canadian Human Rights Act* which established the Canadian Human Rights Commission to monitor and mediate disputes over human rights in Canada.

1978 - Canadian Human Rights Commission begins operation.

1981 - Census figures showed that those of non-British and non-French ancestry totalled 31% of the Canadian population.

1982 - Multicultural heritage acknowledged in new Constitution.

1984 - House of Commons Special Committee on Visible Minorities in Canadian Society issued *Equality Now!* report.

1985 - Establishment of House of Commons Standing Committee on Multiculturalism.

1986 - Senior Cabinet Minister appointed to the Multiculturalism portfolio.

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1987 - Alberta became the first province to establish a Department of Culture and Multiculturalism.

1987 - House of Commons Standing Committee on Multiculturalism issued its report *Multiculturalism: Building the Canadian Mosaic*.

1988 - Royal Assent was given to the Canadian Multiculturalism Act after it had passed both the House of Commons and the Senate with all-party support.

1988 - The PMO announced that a new full department of Multiculturalism and Citizenship would be created, pending passage of the appropriate enabling legislation.

1988 - The government settled the Japanese redress issue, with a package that included financial compensation to individual internees, funding of a race relations foundation, and establishment of a Japanese Community Fund. The repeal of the *War Measures Act* was also partly in response to demands by Japanese-Canadians.

1989 - The government moved to establish the new department by introducing Bill C-18, the Department of Multiculturalism and Citizenship Act.

1989 - After the summer recess, the Standing Orders were revised, and a full-fledged Committee on Multiculturalism and Citizenship was created.

1989 - The government moved to assist heritage languages by introducing Bill C-37, the *Heritage Languages Institute Act*.

1990 - Bill C-63, the *Canadian Race Relations Foundation Act*, was introduced into the House for first reading.

1990 - Multiculturalism Canada tabled its first annual report on the implementation of the *Canadian Multiculturalism Act* by the Government of Canada.

1990 - Bill C-37, *The Heritage Languages Institute Act*, was referred to Legislative Committee for clause-by-clause examination.

1990 - Bill C-63, The Canadian Race Relations Foundation Act, was referred to Legislative Committee for clause-by-clause examination.

1991 - Passing and proclamation of Bills C-18, C-37 and C-63.

1991 - Gerry Wiener was appointed the first full-time Minister of Multiculturalism and Citizenship.

1991 - In July, The Angus Reid Polling Agency conducted an opinion survey on Canadian attitudes to ethnic issues for the Department of Multiculturalism and Citizenship.

1991 - Two more chairs of ethnic studies were announced; one was at Dalhousie University in Nova Scotia, and the other was shared between the University of Quebec and Concordia University in Montreal.

1991 - A National Police Race Relations Centre was established at the RCMP Police College in Ottawa.

1991 - In September, the joint committee on race relations in Nova Scotia completed a report to which the federal government was expected to respond within 30 days.

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